

HOT SPRING

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Sarvodaya under scrutiny

Misappropriation, Fraud, Mismanagement, Abuse detected

The Working of the Sarvodaya, hramadana Movement (S. S. M.) has come in for criticism on account of misappropriation, fraud, misuse of funds, etc.

The Organization is headed by Dr. A.T. Ariyaratne and has its head office at Moratuwa.

Foreign Funding Agencies donated large sums of money for Relief Rehabilitation, Reconstruction and Development Programmes specifically for the North East Province but funds for work in the North East has been diverted elsewhere by the S. S. M.

Even in regard to work undertaken in purely Sinhalese areas misappropriation of funds and fraud have been detected.

A Monitoring Committee of four persons including two foreigners made a study of the work undertaken by the S. S. M. The Committee has passed several strictures on the S. S. M.

The Monitoring Committee has expressed concern about

the transfer of funds out of the R. R. R. & D (meant for the North East to independent S. S. M. bodies.)

The Committee has said that the Executive Director of the S. S. M. has had Rupees One Million transferred out of the money donated for the R.R.R. & D to Suwasetha to buy medicines for relief work of the whole country and to provide provisions to camps in Colombo. The Committee has queried the appropriateness of the re-allocation of funds by the Executive Director and proceeded to say that the funds were meant to be used for the people of the North East.

The Committee has brought to light instances of misappropriation and disbursement of relief even in purely Sinhalese areas.

According to the Committee, of a total of Rs. 9.2, 428/- allocated to four Sinhalese Districts - nuradhapura West, Padaviya, Vavuniya

South and Anuradhapura East, a sum of Rs. 289,219/- (or 31.4%) has been misappropriated.)

The Committee reports an instance of goods distributed to 23 families in the Anuradhapura East District recorded on a distribution list of 125 families.

The Monitoring Committee has reported that the SSM has been able to deliver very limited amounts of food to those parts of the North which are most in need - particularly Kilinochchi and Mullaitivu where there is now starvation and reports of death.

The Committee has further reported that it visited a Shramadana camp in the Trincomalee area where work was being done in assisting government sponsored reconstruction or rehabilitation of damaged housing. Here the Committee was in fact able to find work being done on only one Tamil house but the

owner was nervous to return to live in that house. The Committee has advised the SSM to check with local leaders as to how the involvement of the SSM with government sponsored work is perceived by the local people.

The Committee has also found the ratio between Administrative and salary costs and the programme costs relatively high. In the 1989 budget total administration costs constituted 53% of the total budget.

The National Relief Committee of the SSM (with the wife of a leader of the Sarvodaya Movement) has undermined the credibility of the management of the RRR & D according to the Committee's report.

The Committee has also reported that there is a communication problem between Finance Department of the SSM and the RRR & D

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List of Places of Worships Damaged By Aerial Bombing in the Vanni District

Fourteen places of worship have been destroyed or damaged by aerial bombing carried out by the Sri Lankan Air Force in the Vanni District between the 20th June and 31st December, 1990. They are as follows:-

1. Omanthai Pillaiyarkovil.
2. Mankulam Pillaiyar Kovil.
3. Mankulam J. D. C. S. I Church.
4. Mankulam Roman Catholic Church.
5. Oddisuddan Thanthorntri Eeswaran Temple.
6. Vattapallai Kannaki Amman Temple.
7. Silawaththai Pillaiyar Temple.
8. Silawaththai Roman Catholic Church.
9. Mullaitivu St. Mary's Church.
10. Kalaipadu Vairavar Temple.
11. Vadduvahai Murugan Temple.
12. Karachchikudiyiruppu Pillaiyar Temple.
13. Murugandi Pillaiyar Temple.
14. Parantban Pillaiyar Temple.

Janasakthi Scheme-out for Trinco Tamils Tamils compelled to perform "Rajakariya"

President Premadasa's Janasakthi Scheme to provide the poorer sections of the people, have been suspended for the Tamil villages in the Trincomalee District from the beginning of this month.

Under the Janasakthi Scheme the poorer sections

of the people are provided with free rations and also cash which they are obliged to credit in a Bank Account in their name as a compulsory saving.

It is learnt that Tamil recipients of this Janasakthi payment in the Trincomalee

District have been informed that these payments will not be paid to them from February this year.

While the Government has stopped the Janasakthi awards to the Tamil poor, the Sinhala Army prevents these poor persons from going outside their areas to do manual work and make a living. This has resulted in the poor Tamil villagers undergo great hardships because on the one hand, they are prevented from earning a living and on the other hand even Government subsidies are not being paid to them.

It is further learnt that the Sinhala Army had been compelling at least one member of the family of a recipient of the Janasakthi to go and work in the Army Camp - service gratis of course. Similarly some residents in the town are compelled to go and work in the Army Camps within Fort Frederick at Trincomalee.

VALVETTITURAI LOSSES AT A GLANCE

	No. of Houses	Estimated loss to Buildings.	Estimated loss to Furniture.	Machinery including Outboard Motors etc.	Fishing boats & nets.	Cooking utensils.	Loss of Earnings.
Totally damaged.	362	73,822,500	11,076,590	1,471,300	1,389,100	1,468,100	4,11,039
Partially damaged.	720	31,887,925	4,387,850	1,177,600	1,197,100	1,154,300	699,838
TOTAL :	1082	105,710,425	15,464,440	2,648,900	2,586,200	2,622,400	1,120,877

NOTE : The above estimated losses were prepared by a Committee including the officials of MPCSS and Grama Sevaka Officers. Schools and other public buildings have not been included in these estimates.

THIS AND THAT

by Rambler

WHOSE SOVEREIGNTY

Premadasa like his predecessors Jayawardene and Srimavo Bandaranaike, talks about protecting the sovereignty of this country, so do the bald headed saffron robed brigade. It would therefore be prudent to take a close and analytical view of this sovereignty that is being flaunted by these undisguised sinhala chauvinists.

History records that there was a sinhala nation in the South West and a Tamil Nation in the North East of this island and that the central hilly district was unpopulated. First of the European invaders to this country, namely the Portugees allowed these two nations to continue. The Dutch who came next displacing the Portugese did likewise and allowed the sinhala and Tamil nations to continue. It must be stated, that the Portugese as well as the Dutch did not involve themselves in the affairs of the indigenous people but were content to exploit the resources such as spices that were available. However the British who followed the Dutch adopted a totally different approach, that was contrary to that of the indifferent approach adopted towards the indigenous population by both the Portugese and Dutch. They the British introduced Coffee then Tea and Rubber into this island and opened up the hilly central region, that was virgin territory and ideal for the cultivation of these three cash crops, which enriched this country immensely.

The British introduced a splendid Administrative structure, an excellent road and rail link, schools and hospitals and every other institution that was necessary for the development of the indigenous population and in the process they brought the entire country under their control, after they had exiled the last King of this island located in Kandy and who incidentally was a Tamil. This

unification of the entire country was made all the more feasible by the use of the ENGLISH LANGUAGE which enabled the Sinhala and Tamil nations to merge and blend as one. It was to such an anglicised nation of two peoples that the departing British granted independence and a constitution in 1948, hoping that the unified Ceylonese nation made up of the Sinhala and Tamil nations would grow and prosper.

But what transpired thereafter is now recorded history. Exactly eight years after the grant of the British constitution on 1956, Bandaranaike raped the British constitution with his SINHALA ONLY, a despicable racial onslaught which was totally contrary to the British Constitution and which violation should have been put to the legal test at that time as John Kotalawela intended to do but later relented, when Bandaranaike permitted him to quit the country with all his wealth to become an exile in England.

So it would not be wrong to affirm that with this despicable and unconstitutional act of Bandaranaike in 1956 the unified Ceylonese nation was dead and this demise was further confirmed with the introduction of the purely sinhala constitutions of 1972 and 1978, which constitutions like a nymphomaniac have been seduced several times to make it feasible. So what is wrong in the Tamils wishing to revert to the status quo and have a Nation of their own, when the Sinhalese have acted as if the entire country belonged only to them, which it does not.

May be the British Government which bears a moral responsibility towards the Tamils will offer its good offices to ensure that justice is done to the Tamils of Ceylon now suffering in sinhala Sri Lanka:

Religion as a cloak

So many gods, so many creeds
So many paths that wind and wind
While just the art of being kind
Is all this sad world needs.

See TAMIL CULTURE IN CEYLON BY
Dr. M. D. RAGHAVAN

According to history, the ports on the northern seaboard of Ceylon, were the channels of communication between Ceylon and overseas long ago. Jambuturai, near the seaport of Kankasanturai and Mantai are two of the ports that have been used. It is said that King Devanampiyatissa received the Bo-sapling brought by Sangamitta at Jambuturai (now Sambuturai) about 4 or 5 miles from Kantarodai. Legendary or not, the Pandyan princess for Vijaya is said to have landed at Mantai.

The Vihare at Nagadipa - Nainativu - was built during 141-165 A.D. Nagadipa is linked with one of the three legendary visits of Buddha to Lanka. The Nagapooshani Amman Koyil is also at Nainativu, among its legendary names being Mani Pallavam and Manithivu.

On February 4th this year, the Sri Lankan government thought it "advantageous" to exhibit a gold plate found at the site of the Vishnu Temple at Vallipuram, a region predominantly saivite and situated near the north east coast of Jaffna. The plate was unearthed in or about 1936 and there were just 4 lines on one side in Brahmī. Dr. Raghavan quoted above, says "This was a small gold plate of the first Christian century, the existence of

which came to the knowledge of the Government epigraphist under romantic circumstances. Here was found supporting evidence too that Jaffna mainland was Nagadipa of the pre-Christian times of Ceylon history, as well as inhabited by Sinhalese Buddhists. To be true to the heritage of the times, sustained by Tamil literature of the day, and material objects since come to light, we may properly say, inhabited by Buddhists - Tamil and Sinhalese alike." (All emphasis mine)

SRI

The inscription said that in the reign of King Vasabha who reigned at Anurathapura (127-171 A.D.) Issigiriyar who ruled over Nagadipa, built the Piyangutissa Vihara at Badagara Attana. Dr. Raghavan also says that "fifty years ago" at the site an ancient Buddha image was found and presented by the British Governor to the king of Siam.

Piyangudipa was of course the present Pungudutivu. But who was Piyangutissa? Where was Badagara Attana?

According to history - or one may call it folklore - Vallipuram gets its name from the devotee VALLINACHCHIAR of Varathihuppallai (Valli + puram). Even today

on special festival days women perform, at the Vallipuram temple, the KUMMI, the dancers keeping rhythm by the clap of hands.

During the reign of king Kanakasingan in the North, Singai Nagar was the capital and some researchers in history say that the present Sri Vallipura Aalayam (i.e. Vallipuram temple) is on the ruins of Singai Nagar. Nallur became the Capital after Singai Nagar was demolished in war.

The Sri Lankan Government's sudden interest in the golden plate and Buddha statue reminds one of the Ram Janma Bhoomi dispute. Buddhism is a religion that was highly regarded by a rationalist like Abraham Kovoov. It is true that Buddhism flourished in North Ceylon in the early days but the worshippers were Sinhalese and Tamils. Since the decline of Buddhism in India through the influence of those like the Saiva Saints Sambandar, Appar and Sundarar, the Devaram hymnners, and Manikkavasagar, Hinduism gained ground in Ceylon. See Ancient Jaffna by Mudaliyar C. Rasanayagam.

If Rama and Buddha lived today, the former would not have asked for his birth place at the expense of a Mosque and Lord Buddha would have ensured PEACE in this little Island. Some wise man has said "Religion is the best armour in the world but the worst cloak".

Abide by Human Rights Declaration Jaffna Citizens' Committees' Appeal

"Sri Lanka is a member of the United Nations Organization since December, 1955 and is obliged to abide by the provisions of the International Declaration of Human Rights", so states the Jaffna Citizens' Committee in a letter addressed to President Premadasa.

The Citizens' Committee's letter further states that the Committee is sorry to point out that most of the civil, political and cultural rights of the Tamil speaking people have been transgressed and it is time that early steps be taken to remedy matters.

The Committee at its meeting held on the 25th January, 1991 decided to write to President Premadasa specifically in relation to:

a) Deliberate and indiscriminate air raids on residential areas in Valvettiturai

b) Extortion of large sums of money to issue permits at Colombo for lorries engaged in transport of food and other essential commodities to Jaffna and other districts in the North Eastern Provinces.

c) Prohibiting the transport of essential medicines to the Jaffna District and other Districts in the North Eastern Provinces.

d) Prolonging the embargo on the supply of petroleum products to Jaffna and other Districts in the North East.

The letter gives a description account of the aerial bombing between the 20th and 23rd of January 1991 at Valvettiturai and its effect on Valvettiturai.

The letter further states that lorry transporters are allowed to transport goods into Jaffna only after paying large sums of money at Colombo and other sentry points in Vavuniya and when these goods mostly food items are brought to their destination the good fetch exorbitant prices. The letter adds that people are starving because only five weeks' rations have been received for 29 weeks.

The Citizens' Committee has told President Premadasa that despite several appeals even the Government hospitals

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Tamils would have demanded Restoration of Tamil state

It is important, historically, to remember this. Sometime after the amended resolution of Mr. Jayewardene had been accepted, and before the recommendations of the Select Committee appointed in that behalf had been considered, the Soulbury Commission had come to Ceylon and representations were being made and evidence heard by the Soulbury Commission with regard to the future constitution of this country. What is important is this? and I would adjure hon. Members to remember that minority representatives and representative organisations who went before the Soulbury Commission did not address themselves to the Commission on the question of language or languages because the one and the only attempt made to foist Sinhalese upon an unwilling Tamil community was defeated by a large majority of the Sinhalese themselves and the Mover of the Motion accepted the amendment to include both Sinhalese and Tamil as the official languages of the country. I make that point to this House and it is very important because if it was clear or made clear to us by Sinhalese representatives that it was their policy or the policy of any appreciable section of them that when freedom was obtained they would merely ask us to replace English by Sinhalese and that was to be, linguistically, at any rate, the result of freedom for this country - the Tamils would, at that time have demanded not a unilateral constitution merely with weightage in the matter of representation but they would have had a right themselves, as I had occasion to refer to in the earlier Debate, to ask the English successors of the Portugese and the Dutch as political masters of this country to restore us to the position in which the Portugese found us when they first set foot on the soil of Ceylon, namely as an independent Tamil nation with a Tamil king ruling over Tamil territory and having Tamil exclusively as their language. At that time Tamil found an honoured place both in the kingdom of Kotte and in the Kandyan kingdom. It found a highly honourable place in the

kingdom of Kotte and the Kandyan kingdom.

I venture very respectfully to make this submission to my hon. Friends, quite apart from the attitude that the Tamils may have taken to any particular recommendation, quite apart from the actual submissions or demands that they have made. Is it unfair for me to suggest that the British Government, if it honestly was prepared to discharge the trust which it claimed to bear for Ceylon, would not have granted the Constitution that it did had it understood that the Tamils, through their language, were to be denied independence in a short period of 10 to 12 years? For, mark you, Mr. Speaker, I come back to my original contention that the denial of official and equality of status to the Tamil language is a denial, without a doubt, of independence and freedom for the Tamil speaking people - historically language and race are indivisible, are inseparable and any step that you take to annihilate, to remove, to suppress a language is a step taken, whether you conceive of it in that way or not, whether you realise it or not, to immolate and annihilate a race. That is the very strong submission which I should like to make in all earnestness to my hon. Friends. No Britisher worthy of his name will conceivably have reconciled himself to the granting of a constitution which will have made and literally placed one nation in this country completely at the mercy of another whose one strength, or basis of strength was the fact that it was entrenched in permanent power as a racial majority.

Now we come to the penultimate stage of this history, and that is the visit of Her Majesty the Queen to open Parliament in the year 1954. For the first time, Mr. Speaker, the then Prime Minister, Sir John Kotelawala and the Leader of the House had almost forgotten that there was a Tamil language in this country, which was the language of a distinct community and where on a ceremonial occasion it was thought fit to address the Sovereign in the national language without at least,

as a token, a speech in the Tamil language.

It was almost forgotten and naturally it called for the most unremitting resentment of the Tamils. Already, there were the signs of the times, name by, an easy attitude towards the Tamils and the Tamil language.

in that surreptitious manner, in a matter of 15 to 20 years, the Tamil community would have woken up one morning to realise that it had no rights left and that its language too had disappeared.

Sir John Kotelawala, wise in his generation but not too wise in regard to the

G. G. Ponnampalam relates history of Sinhala betrayal in Parliament

On the whole I knew what was happening from 1953 to 1955 in the Kotelawala Cabinet and the Kotelawala Government. It was a surreptitious, subterranean, secret endeavour on the part of the established Government to whittle away the well established rights of the Tamil community and the Tamil language. If that process had been allowed to go on

consequences of what he says or does, within two weeks thereafter, apparently to be quite sure of a grand reception in Jaffna, made an unequivocal declaration - and I might say this in reply to what the Hon. Prime Minister said yesterday - not once, not twice but thrice in three different places that he was prepared to resign his position as Prime Minister as he

So lies that great episode of a distinguished gentleman who in order to make sure of a tamasha in Jaffna and to be crowned in the Island of donkeys at Delft allowed himself to make this grandiloquent gesture to a trusting people. It he was here, Mr. Speaker, I would class it as one of the lowest in the nature of confidence tricks.

The Cycle...

(Continuation of Page 4)
hands and leaned against it with his rump.

"You touch my bike and I will blow your brains out".

At this show of pyrotechnics Suppiah withdrew into his shell half dumb-rounded and half suppressing his ire.

People were scurrying here and there in the hustle and bustle, a person passing by remarked "They are fighting for a matter of fifty cents".

The dolt was completely oblivious of the demand Suppiah was making. He wanted not a copper less than five rupees - the impertinent blockhead.

At that moment a little boy was bringing his bike out of the cycle safety zone. Suppiah turned his attention to the boy.

"Where is your ticket?", he asked harshly.

"I have lost it," said the little boy. "Then you cannot take the bike out" Suppiah retorted. The boy started crying. A number of people were taking their bikes in and out. Further away one could hear a voice complaining that the bicycles were so badly arranged that it was difficult to pull his bike out.

One man suggested "If he has lost the ticket, note his name and address and let him take his bicycle".

Suppiah replied "The difficulty is a person who gets

hold of the lost ticket can come in and claim a bicycle. Then what am I to tell the owner?"

"That is provided the bicycle is not locked" cut in Murugaiah. "Here the little boy has got a lock for the bike and you can test the lock with his key".

Even then I cannot allow him to go", replied the obstinate Suppiah. Murugaiah told him "Thamby if you had different coloured tickets for locked bicycles and for bicycles without locks you would have been in a position to let him go without harassing him. However those cyclists without locks on their bikes should be warned not to lose their tickets.

At this Suppiah gleamed "Yours is a good suggestion

Sir", he said and let the boy go with his bike.

The boy thanked Murugaiah profusely and vanished into the thronging crowd. Murugaiah turned towards Suppiah "From today, please learn that there is a peaceful solution to every problem provided you have a clear head and a willing heart to solve it.

"Here kindly take two rupees for my bike and Kandasamy's and let me go"

"Yes Sir, sorry for the argument and delay. In the meantime, thank you very much for your suggestion. I will implement it today itself".

As Murugaiah left the place he overheard Suppiah tell an incoming cyclist "Sir please don't park the bike there, leave it here in the cycle shed Thank you, Thank you"

The haunting beauty

Love is a beauty
Which the eye cannot see,
'Tis music only heard in silence,
'Tis a flame which would blind you
If allowed to burn too freely,
'Tis innocent
which shatters the nerves if unaccomplished,
'Tis a fountain
which knows no barriers,
'Tis a smoke
Often raised with the fumes of sighs,
'Tis memory
which haunts even in the wildest of dreams,
'Tis a tragedy
Which often alters your destiny,
'Tis cunning
Which deceives many a noble heart
'Tis a bubble rootless and unguaranteed,
Yet, the earth is void and empty
When love - lost.

— Vasantha Thambiratnam

Fiction - but true of time, men and matters

Two men were cycling fast down Arali Road. They were coming from Vaddukodai with Jaffna as their destination.

"It's awfully cold and chilly", said Kandasamy addressing Murugiah.

The bicycles careened to one side as they were taking a bend. Several cyclists were crossing the two, on their way to Kayts across the waters of Arali. They were all in a hurry to get across before dawn as boats ply only under the cover of darkness for fear of being spotted and strafed by helicopters which move in like a bolt from the blue.

"Cough, Cough, quite, quite so" replied Murugiah "In fact I have just convalesced from a bout of virus flu"

"Why did you then get out in this dew? Won't it worsen your health?"

"What can I do? I will have to register the devastation which occurred to my house during the last aerial blitz. A part of my house is completely destroyed. I have taken photographs of them, made representations to the Grama Sevaka and am now proceeding to meet the Assistant Government Agent personally and hand over the papers."

"Your house was bombed? Oh what a pity. I didn't know about it" sympathised Kandasamy.

"It happened only the day before yesterday. My wife and I were the only people in the house. My wife was in the kitchen and I was arranging the books. The bomb landed on a tree 5 meters away from the building and brought down the entire side, portion including the hall and the dining room; my wife was unhurt and I escaped by the skin of my teeth. An almyrah, my fridge, the dining table and chairs, bookshelf, ceiling fan, writing table and chair, the hall set were among the furniture and equipment destroyed. I have lodged a claim for 2 lakhs of rupees."

Murugiah blew out the mucus from his snivelling nose and wiped it with his handkerchief. His face was wan both from illness and from his unfortunate plight. His hair was being dishevelled by the rancid unhealthy wind blowing across the two bicycles as the cyclists pedalled relentlessly down the road.

"You have claimed just 2 lakhs, what can you do

with it nowadays? Can you construct a septic tank with it? scorned Kandasamy.

"Yes, but if you claim more, you might get nothing. Even now I feel that my getting 50,000 rupees is doubtful".

"Better nothing than just a pittance doled out like charity. Now where are you staying?"

"I am putting up with a relation of mine at Vaddukodai. Of course, we are living under constant tension because we don't know when the next bombing raid will be".

The Cycle Shed

"What do they gain by bombing? Several houses in Jaffna City and its suburbs have been damaged and razed to the ground. Many of the occupants have fled the City to areas, they think would be safe".

"Yes, Kandasamy, but in my opinion no area in the North is safe. In fact in the East several people are living without food and shelter in the jungles. We must be thankful for small mercies."

"But pray, what do they gain by attacking innocent civilians like this. Not only civilians but churches, temples and schools have been destroyed" observed Kandasamy.

By aerial bombing, helicopter strafing and shelling the people have been made to panic. Many have been killed and some their limbs dismembered. This has been happening for months in Jaffna and its suburbs. The main thing is, men must advance if they are to capture a territory. Will this happen? The other very very important point is that they must retain the territory they have captured. Can this occur? If it cannot, why all this aerial blitz? Can't the authorities give all this up and get down to talking. Why is this reluctance to talk?

"Talking should be sincere, it should not be more shallowness and sham. It should be frank and candid. What you say should come from the bottom of the heart. The heart should rule the head. See what has happened to this 'resplendent isle', this 'Pearl of the Indian ocean'. All this is because there is

no purity of heart. Insincerity seems to be triumphing over sincerity. We are coming to learn more and more the truth of Bishop Heber's observation on Sri Lanka. Where every prospect pleases and only man is vile. We must change it to 'where every prospect pleases and where man is wise'. Will such a day dawn? Let us all hope so."

Saying this Kandasamy adjusted his shawl tied round his bald pate and sneezed.

"You know when I was ill I found it very difficult to get Piriton, Antibiotics or even Panadol as prescribed by the doctor. They are in short supply".

"We can't afford even to fall sick", commented Kand-

Jaffna under the Clock Tower' came into Kandasamy's panorama of thoughts as he wheeled past pedalling close to the Courts and the old Municipal Buildings were pictorial representations of a ruined city of fights, mine attacks and the like, of recent bygone years. The old Dutch Fort was silhouetted against the early morning sky as a jaded old woman standing and testifying to the worthless wars that had raged from within her and without. The ravages of war were written all over her face.

"Going far?" inquired Murugiah from Kandasamy "Just to the market to buy a few items" replied Kandasamy.

As they approached the market they saw a 'No

presence of such a large concourse of people". They looked round in all directions.

Then they saw a young man in tousled hair and with a rough countenance rushing in and out of what was in, all external appearance a cycle shed. Murugiah approached him and asked "Thamby have you seen our bicycles?"

He said brusquely "Just look for them among the bicycles dumped there", pointing towards the cycle shed. "What do you mean?". They asked in unison. He (his name they later learnt was Suppiah) retorted "Can't you read the board. Its clearly written there "No Parking".

Murugiah felt peevish at the curt reply. "Then why are the other bicycles parked there? Who gave you permission to touch our bikes? What is the guarantee you are not a cycle thief?"

At this moment Suppiah's assistant came forward ticket book in hand and said "You should have parked the bicycles in the cycle shed".

Murugiah asked "How do we know that you are running a shed? What is the amount charged for keeping the bicycles in safety? "Two rupees - one rupee for each bike", came the prompt answer.

As Murugiah asked the question, they both started looking for the bikes which were carelessly thrown along with a few others. Kandasamy took his bike and left after excusing himself. He told Murugiah that he had to see a patient in hospital. As he mounted the bicycle and rode off Murugiah told Suppiah "You should not have touched the bicycles without our permission, Anyhow, take this two rupee coin one rupee for each bike for keeping them safely for us." He said 'safely' with a touch of sarcasm.

Suppiah was not satisfied. "Let me have ten rupees, five rupees for each bike". Murugiah asked "What for?". Five rupees each bike for carrying them and putting them in the cycle shed. "Who asked you to carry them? You could have waited for us to come, then the problem would have been easily solved". Suppiah was obstinate. "Let me have ten rupees and nothing less" he said in a defiant tone.

"Nothing doing", maintained Murugiah. "Let the air out of his bike", he told his assistant. At this Murugiah lost his temper and gave an irascible response as he held his bike with his
(Continued on page 3)

asamy with a sarcastic laugh. "Its really additional suffering both physical and mental and also expensive".

"Talking about expenditure what is not expensive today? Pills, Kerosine oil biscuits. Country Rice, Flour, Soaps, not to mention Petrol and diesel which are completely beyond the reach of the common citizen. That day I went and checked the price of kerosine and was told that it was Re. 40/- a bottle. I rushed back home to bring an empty bottle to find that the price had shot up to Re. 50/- all within a matter of minutes. Murugiah spat into the misty air "By this be-

Joseph G. Rajendram

haviour are not the powers that be, relinquishing their right to rule over us? They deliberately place restrictions and difficulties on travel, so that transport costs are high and at the same time they control the flow of items into Jaffna. So naturally the prices are prohibitive. Moreover it is a slow evolution to separation which they are averse to."

"The middle men, the pavement dealers also take a good slice of the profits. They are having a field day. It is really profiteering that is going on and not profitmaking. The most badly affected are the Velans, the Kanthans and the Poothans in short the poor innocent citizens".

Kandasamy and Murugiah slowed down at the Jaffna Clock Tower. Fr. Marcelline Jayakody's article 'I saw

Parking' board "A no parking board for bicycles can you beat that?" observed Kandasamy.

However, behind the 'No Parking' board there were a number of bicycles parked. So both of them placed their bicycles along with the others taking care to lock them and hurried to the market.

The Jaffna market was a hive of activity with the vendors and the buyers shouting at the top of their voices. 'Come here Ayah', called a familiar face in a bass voice. "Take this fish for fifty rupees". "It's not worth fifty, make it forty,

"replied Kandasamy. Heart of hearts he felt it was worth the money judging from the high cost of living. "Take it Sir" replied the fish vendor.

At the other end Murugiah was busy purchasing some rice and dhal. 'Dhal and fish are the only things that are relatively cheap' side he.

"You are right" responded Kandasamy. Even though the sun in the azure sky was radiating estulgent rays, it was quite cold.

Both Murugiah and Kandasamy stepped out of the market towards the place where they had parked their bicycles. They were in for a big unpleasent surprise as the two-wheelers were not there. "What could have happened?, could it have been cycle thieves?. It just cannot be, how could anybody take locked bicycles in the

The Editor

Dear Sir

J R Hails

Shri Sai Baba

Former President J. R. Jayewardene has stated that he believes Sathya Shri Sai Baba to be a 'fully-fledged avathara', and his presence on this earth will endow blessings and love on its people.

In the foreword entitled "special message" of a new book on 'Sathya Shri Sai Baba' written by Nimal Sedera, Mr. Jayewardene has said that the ideals of Sai Baba are founded on the teachings of the Buddha Jesus Christ, Prophet Mohamed and the Hindu avatharas.

"Shri Sai Baba responded to our personal and public questions freely, and his advice and ideas made a profound impression on us" Mr. Jayewardene has stated referring to his visit to meet Sai Baba in Bangalore early this year.

"I have heard of many persons who have cured their illnesses through their faith in Sai Baba. Recently I met a doctor who is neither a Hindu nor a Sai Baba devotee. He told me

A POINT OF VIEW

of a patient who came to see him to be treated for an abdominal cancer. The doctor instructed surgery, but the patient had left without undergoing surgery. After ten years the same patient met this doctor, and the doctor, surprisingly inquired as to how the patient managed to live so long.

"I received the blessings of Sai Baba and was cured. He informed me of this surgery and asked me to face it without fear", the patient had said."

The above is a full reproduction of a report from the SUNDAY TIMES of 9th, last December. The former President speaks of "blessings and love". He was President of Sri Lanka for nearly 12 years. During the 1977 anti-Tamil riots he made the now famous speech - "If you want to fight let there be a fight. If you want peace let there be peace" "What a challenge from a leader of 14 millions to a poor minority of 2½ millions with a handful of

"terrorists" among them. In 1983 he told Ian Ward of the DAILY TELEGRAPH, "I am not worried about the Jaffna people now. We cannot think of them, not about their lives, nor of their opinion about us...". In 1987 he told the INDEPENDENT, "We have decided to fight them and that will go on until they win or we win. We have taken three or four years to get ready... Everything must be put into winning this war." Without repeating the killings during the 12 year reign, let us ask as to what happened to Parthasarathi and Annexure 'C', the Thimpu talks, the APC talks and many other attempts at settlement? At last what happened to the "Accord"? (All emphasis mine).

It is reported that Brother Harry passed away at Puttarpatti. Be that as it may, are we going to accept His former Excellency as Godman Sai Baba's spokesman?

Immanuel Kant argued that you could suppose God's existence, but no system

could prove it. Heinrich Heine, a disciple of Hegel, said "God didn't create man, but the other way around". In the beginning ignorance and fear of the elements made man create the God of Rain, of Fire, of Sun, the Goddess of Fertility & c. Out of this came the magicians, sorcerers, who exploited the 'idea of Divinity' for their own benefit. By using all kinds of cheap tricks they passed themselves off as special "delegates" of the Gods with fantastic powers.

Xenophanes, a Greek and one of the first philosophers said "if oxen and horses and lions had hands, horses would draw pictures of Gods like horses, and oxen like oxen, lions like lions and the Gods would resemble the bodies each species possesses....."

Aristotle discovered that social conflicts arise from the inequality in economic and social conditions. Some are rich and some are poor, and the Gods have nothing to do with THAT.

Now let us look at the other side of the coin. Srinivasa Ramanujan, the South Indian Mathematical genius, the second Indian to be elected to the Royal Society and the first to be elected a Fellow of Trinity College, when he was about 30 years old, was at Trinity with Professor Hardy. Hardy, 37, was lean and handsome, fond of cricket, a skeptic and rationalist "considered God his personal enemy." Ramanujan had no interest in sports, a devout Hindu, saw the divine everywhere. "An equation", he once said "has no meaning unless it expresses a thought of God." Ramanujan's other great passion apart from mathematics was religion. He was also interested in astrology and palmistry and like Issac Newton remained an enthusiastic devotee of the occult. Ramanujan thought intuitively. Hardy and Ramanujan were different types but both were great mathematicians.

So, is there a Divine Being is a big question. But are we to accept JR's beliefs and follow him in spite of what the UNP governments are doing to us since 1977.

Will someone enlighten?
Sincerely,
Siva.
3.2.91

"ATTACKS ON JUSTICE"

The Centre for the Independence of Judges and Lawyers (C.I.J.L.) under the auspices of the International Commission of Jurists (I.C.J.) has released its Annual Report for the Year July, 1989 to June, 1990. The Report lists over 40 different countries of the world where Judges and Lawyers have been harassed and persecuted. Sri Lanka has no small coverage in this Report.

In the Introduction to the Report, Reed Brody, Director of C. I. J. L. has indicated that over 400 jurists in nearly 40 different countries have suffered reprisals for carrying out their professional duties. Of these 67 have been killed, 165 were detained, 400 were attacked and 67 received death threats.

Former Chief Justice of India, Bhagati who is chairman of the Advisory Board of C. I. J. L. in his Preface to the Report has called for 'the independence of the Judiciary and legal profession in all parts of the world and has suggested -

(i) that U.N. should establish a mechanism to report on situations where independence of the Judiciary is undermined or where judges and lawyers are under attack;

(ii) Governments should guarantee the Independence of the Judiciary;

(iii) Bar Associations everywhere should be active in defence of their persecuted colleagues.

In his Introduction, Brody has quoted a former Judge of the Supreme Court of Brazil at a Seminar conducted by the C.I.J.L. in 1985 as saying "Independence of Judges and Lawyers is not an end in itself but a means at the service of the community. Independence and dignity of Judiciary must be defended in the common interests of the people."

The question mark which looms large on Sri Lanka's legal horizon is how far are we behind these ideals.

The Annual Report of the Bar Association of Sri Lanka (B.A.S.L.) has stated that "The practice of law itself was made the target of attacks. Many of our members who accepted briefs to challenge the denial of Fundamental Rights found themselves at the receiving end of mortal threats"

The CIJL reports that in Sri Lanka there were 10 lawyers who were killed, 12 cases of harassment and 20 other lawyers were threatened

with death to prevent the filing of Habeas Corpus petitions. The State Minister of Defence is on record as alleging that funds received by the Bar Association were being channelled to subversives. He, however, later tendered an apology to the Bar Association when it stated that the money from abroad were actually to provide legal assistance for pursuing legal remedies for alleged violations of constitutionally guaranteed human rights.

India Continues Fishing Expedition

It is unbelievable but it is true that India has been fishing in troubled waters. Strangely this large and mighty country wants to achieve geo-political interests in this region, at the expense of the oppressed Tamils in their hour of distress. India's bona fides became suspect, when they were propping up quisling Tamil groups and started fighting the saviours of the Tamils - the LTTE.

This anti-Tamil stance of India is continuing and it is abundantly clear from recent action and utterances of India that the Sinhalese have the blessings and tacit support of India in their genocidal military attacks on Tamil

Some of the lawyers who figure prominently in the report are Charitha Lankapura who was killed on 7.7.89, Kanchana Apayapala who was killed on 28.8.89, and Sanath Karaliyadda who was abducted and killed on 26.10.89. Among the others who were arrested and released were A. B. Attanayake, Rohitha Bulathwala Dharma-dasa Gomes and Prins Gunasekera who was threatened and later sought asylum in the United Kingdom. It was alleged by the State Minister of Defence that he was directing a propaganda campaign to discredit Sri Lanka abroad.

civilians. The unusual military excesses just before and after the Indian foreign minister's visit is another point in this regard.

Tragically India appears to have come a long way from where the Indian greats, Mahatma Gandhi, Jawaharlal Nehru left them, abandoning the lofty ideals enunciated by them. The official Indian machinery seems to operate like a Mafia, without any moral principles or any scruples. Indian Army was sent to Sri Lanka allegedly to safeguard the Tamils but they ended up killing the Tamils. Even after India had ample opportunities to realize

Another Lawyer who figures prominently is Batty Weerakoon, a leader of the LSSP and Trade Unionist. He also received death threats because he is alleged to have stated that there was a prima facie case that Richard de Zoysa a prominent broadcaster and journalist was killed. Weerakoon represented Dr. Manoranjani Saravanamuttu at the magisterial inquiry into the death of her son, Richard Zoysa.

Will Sri Lanka's record of human rights violations be more black after June, 1990 which is the end of the report? History will tell.

'Law Reporter'

that the LTTE enjoys overwhelming support of the Tamils, they did not want to correct the mistake and are still carrying on their vendetta against the LTTE in particular and the Tamils in general.

In spite of the heavy odds, it is the just cause and the moral strength of the Tamils that are sustaining them in their crusade against Sinhalese oppression and the fight for a just cause has got to triumph notwithstanding Indian hypocritical interference and Sinhalese intransigence.

S. Selvarajah.

HOT SPRING

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The Fourth "C"

When one attains the highest office in one's state, one is tempted to make 'x' one's imprint in history.

This is quite natural.

In the process whether one becomes famous or notorious is another matter but the urge to be famous is there.

So in this Island, the last incumbent of the Presidency made many innovations - some innovations of which became a dismal failure even as he looked on pathetically helpless - others seem to be doomed.

Not to be outdone by his predecessor, the present incumbent of the post of Presidency, Mr Ranasinghe, Premadasa too makes his own attempts at becoming a historical figure.

Like his predecessor he too comes out with solemn statements - more in the form of precepts.

Mr. Premadasa became very famous with THREE "C's"

1. C - Consultation
2. C - Concensus
3. C - Compromise

But while looking at Mr. Premadasa's performance, he does not seem at all to put into practice his preaching about the THREE "C's".

There is an appearance of the first 'C' being put into practice where it is convenient to do so but the dismal failure is that the Second and Third "C's" do not follow the first "C".

In other words even where the much publicised consultation - with selected groups no doubt - takes place, there seems to be no concensus or compromise reached at any of these consultations.

And President Premadasa is long enough in office and has unequivocally and in no unambiguous terms preached the gospel of his THREE "C's" that one is constrained to ask what practical purpose has President Premadasa put his own preaching.

In regard to the war in the North-East which Tamil opinion has he consulted? What compromise has he made and what concensus has he arrived at? Has he consulted other Sinhalese opinion?

Even within the Government Parliamentary Party itself there seems to be no concensus.

Minister Thondaman is reported to have said that talks should be held with the LTTE.

Of course, the President cannot mask Thondaman as a failure, as he did in the case of Mr Gamini Dissanayake - at least as long as the North-East war continues.

The All Party Conference is a device by the former President to do nothing Mr Premadasa perpetuates this obviously to do nothing himself also. We have just received the news that the Government has banned a protest demonstration by a Women's Front in Colombo. How democratic is this ban? Whatever it is, Mr. Premadasa has been in office for well over an year. He seems to have achieved nothing by his THREE C's

In the circumstances one is compelled to think that the THREE C's are in fact a 4th C - i.e. A CAMOUFLAGE.

The need of the hour is not the fourth 'C', Camouflage but the sincere renunciation of the desire for imperium over others.

NEWS ROUND UP

13. 1. 91

At Mathagal Navy shot and killed 7 persons returning by boat from India. Four of the dead have been identified as Kathiravel Vinayagamorthy of Pandateruppu Moothathambay Kumar of Pirampattai, Disco Mohan and Anthony both of Mathagal.

20. 1. 91

At Mullikulam in the Mannar District Sri Lankan Army blasted 5 houses belonging to Tamils by exploding bombs.

22. 1. 91

At Thirukovil and Vinayapuram in the Amparai District nine Tamils were arrested and killed by the Special Task Force stationed at Amparai.

At Muthu Iyan Kaddu in the Mullaitivu District three Air Force Bombers carried out aerial bombing. 3 houses belonging to the villagers and a shop were damaged. A woman named Pushpawathy (33 years) sustained injuries.

23. 1. 91

At Central Camp in Amparai two Tamils, tortured and burnt to death by the Sri Lankan Army.

24. 1. 91

At 39th Colony in the Batticaloa District seven houses belonging to Tamils were burnt down by the Sri Lankan Army.

25. 1. 91

At Nayar and Semmalai in the Mullaitivu District 4 Sri Lankan Air Force Bombers bombed indiscriminately severely damaging fishing villages.

At Vepankulam in Vavuniya - Attack by two Bombers. The Shyenala Rice Mill and another rice mill on Mannar Road severely damaged. A mill worker named Sinnathamby Palanichamy was injured.

At Eastern Koolaikulam in Vavuniya District. Bomber attack - 6 houses, a Rice Mill and a tractor were damaged.

At Periyakaddu in Vavuniya Bomber attack - One house completely damaged 30 livestock killed.

26. 1. 91

At Alaveddy in Jaffna District. Bomber attack. A refugee woman named Retnam Elayathamby (70 years) died on the spot. Another woman named Mrs. Naganathar was severely injured. Three houses

belonging to three persons, Naganathar, Sinnathamby and Karthigesu were damaged.

At Kuppulan, Erlalai, Punnalaikadduvan artillery shells were fired towards civilian residences from the Sri Lankan Army Camp at Kurumbasiddy and Kadduvan. Villagers left the villages for the time being and returned only after shelling ceased.

27. 1. 91

At Thondamannar in the Jaffna District. Firing from helicopter. A girl named Sinnathamby Vijayakumari who was at the MPCSS stores to buy provisions, sustained serious injuries.

At Andankulam in the Mannar District Four bombers dropped bombs. V. Maheswaran (30 years) died. Two others Michael & Velu sustained injuries. Three buildings belonging to the Roman Catholic school, The District Co-operative Secretariat, MPCSS Stores at Aatkattiveli and the Rural Development Society building were damaged.

28. 1. 91

At Kannan Kiramam in Valaichenai, Batticaloa District. Sri Lankan Army shot and killed three persons and seriously injured two others. The dead have been identified as Pushparani (0) mother of 3 children, Peter Yogarajah (38) father of 4 children and Subramaniam Pulli (08 years) all of Poonanai.

Abide...

(Continuation of Page 2)

in the North Eastern Province have not been issued with the required essential drugs for these institutions. The Citizens' Committee has said that there cannot be anything more inhuman than this.

In regard to the embargo on petroleum products the Committee's letter explains that the embargo on fuel

Sarvo...

(Continuation of Page 1)

Department. According to the Finance Department there is a Rs 3 million discrepancy between the two Departments that they have not been able to reconcile.

The Committee has further stated that it is amazed at the size of the RRR & D establishment - there are a total now of 799 people

Mrs Mylvaganam Mallika (26) and Thillainayagam (34) father of three children sustained severe injuries.

28. 1. 91

At Adampan in the Mannar District - 3 bombers attack. One house completely destroyed and many others damaged.

In Jaffna Peninsula six villages became the targets of bombing by Sri Lankan Air Force planes.

(1) Nallur - A young woman named Yogeswary Ponnambalam (35) died in her own house. K. Jeyanthi (25), V. Gopalapillai (35) Satheeswaray (21) sustained injuries. The MPCSS Branch was damaged.

(2) Irupalai - an old woman named A. Nagaretnam (72) lost her arm. Jegatheeswary Murugan (38), S. Thirunavukkarasu (43) and Jeyarajah (1) also sustained injuries.

(3) At Kondavil - three persons died on the spot of bombing. They were identified as Kunchan (39) Appan (15) and Ramar (62). Vajayan (23), Thiyagarajah (41), Pushparajah (25) and Sathees (11) also sustained severe injuries.

(5) At Neerveli - Glass Factory was bombed and another house damaged.

(5) At Jdupiddy - a private tutory and two houses were damaged. A large number of bicycles parked at the tutory were damaged.

(6) At Oorikadu in Valvettiturai - a number of houses were damaged.

30. 1. 91

At Kokillai and Kokkuthoduvai in Mullaitivu District. A bomber attack Kokkuthoduvai School heavily damaged.

for more than seven months is a transgression of all humanitarian considerations.

In concluding the letter, the Citizens' Committee has stated that Sri Lanka is a member of the United Nations' Organization since December, 1955 and is obliged to abide by the provisions of the International Declaration of Human Rights.

directly funded by the salaries allocation. "There are so many people delivering so few programme services that we are almost baffled", says the Monitoring Committee.

The Committee has recommended that the SS 1 must continue to demonstrate its efforts to become a truly national, non partisan and non-violent organization wedded to peace, justice and non-violence.